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Columbia University. (New York: The Columbia University Press; The Macmillan Co., Agents, 1900; pp. xi + 235; $1.50.) Joseph Glanvill, recalled more often in modern days as the author of a famous book in defense of the belief in witchcraft and allied psychic phenomena, and known, by name at least, to the readers of Poe and of Matthew Arnold's *Scholar Gypsy*, was quite as famous in his own time as Anglican preacher, member of the newly founded Royal Society, and philosopher at large. This monograph is a study of his career and writings, and an attempt to vindicate for Glanvill a substantial place in the history of seventeenth-century English philosophy and theology. Incidentally the Cambridge Platonists, with which group Glanvill was closely allied, are studied in some detail, the history of the contemporary belief in witchcraft and of Glanvill's contributions to it is sketched, and a study of Glanvill's position in the history of English prose style is appended.

The volume is a creditable monograph on a subject very little worked, and will prove useful to the students of the thought of this period. Some day doubtless we shall have the much-needed full history of English thought in the seventeenth century, corresponding to Leslie Stephen's *History of English Thought in the Eighteenth Century*, and when that is written the only philosophers included will not be Bacon, Hobbes, and Locke. This work is a descriptive and expository essay, rather than an attempt at original criticism, and we are treated rather to scraps of philosophy than a full feast. The essay is well planned, but not always absolutely coherent in its minor parts. It is doubtful whether one ought to undertake a study of this sort without seeing all of the material, as Dr. Greenslet very honestly confesses he has not been able to do. We think that the author's account (p. 148) of the "universal" Elizabethan belief in witchcraft is a trifle exaggerated. At p. 22, l. 14, should we not read "monuments" for "movements"? An obvious misprint occurs also at p. 178.—F. I. CARPENTER.

Undercurrents of Church Life in the Eighteenth Century. Edited by Rev. T. T. Carter, M.A. (London, New York, and Bombay: Longmans, Green & Co., 1899; pp. ix + 222; $1.75.) The editor is Mr. Carter, but the writer is a woman whose identity is concealed. She is a sentimental religionist who has a well-nigh idolatrous veneration for that faction in the Church of England which clung to the fortunes of the Roman Catholic James II. and his heirs. In the

eighteenth century the broad- and the high-church parties were in the ascendant, and hence, since the high-church party was proscribed, the true church life necessarily ran in undercurrents. In spite of the severest measures of suppression, high-church men still clung to Jacobitism, Toryism, the divine right of episcopacy, the oblation in the eucharist, the unction of the sick, the middle state of separated souls, and all the other ideas of primitive Catholicism. This orthodox and Catholic remnant at last found its triumph and reward in the precious and glorious revival of the ancient faith and practice of the church through the consecrated labors of Newman, Keble, Pusey, and the other Oxford reformers. At the end of the century this little band of true Catholics was at the lowest ebb—"zeal abandoned to the Methodists, personal religion to the Evangelicals, sacramental life to the Romanists"—but early in the new century were born those men who were destined to bring about the Catholic revival, and through whose heroic and saintly labors we today live under the pure and blessed gospel of the New Testament and the primitive Fathers—especially the latter.

These pages exhibit in an interesting, almost fascinating, way the workings of a mind wholly devoted to Anglican sacerdotalism. The author traces the fortunes of the non-jurors in the eighteenth century, because these men were the precursors and harbingers of the Oxford revivalists of the nineteenth century who have leavened the Church of England with so-called Catholic sentiments.—ERI B. HULBERT.

Thomas Guthrie. By Oliphant Smeaton. "Famous Scots" series. (New York: imported by Charles Scribner's Sons, 1900; pp. 160; $0.75.) In this small volume our author gives a clear and interesting account of a great preacher, pastor, philanthropist, and reformer. Dr. Guthrie was an able and many-sided man. He was successful in multifarious spheres of activity. In his country parish at Arbirlot he promoted both the spiritual and material interests of his congregation. He even established for them a savings bank. Later at St. John's Church in Edinburgh he proved himself to be a mighty preacher, while with rare assiduity and self-sacrifice he carried by personal ministrations the gospel into the haunts of vice and the homes of wretchedness. He was among the bravest of the brave in the disruption of the Church of Scotland in 1843. Through his personal efforts a great sum of money was raised to build manses for the free churches. He became